

July 17
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CENTENNIAL YEAR

1930

AUXILIARY GUIDE NUMBER FOR AUGUST

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

“Christians should cease wrangling and contending with each other, and cultivate the principles of union and friendship in their midst; and they will do it before the millennium can be ushered in and Christ takes possession of His kingdom.”—JOSEPH SMITH.

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Price One Penny

THE LEAVEN OF THE GOSPEL

ELDER JAMES E. TALMAGE

OF THE COUNCIL OF THE TWELVE

Know ye not that a little leaven leaveneth the whole lump? (1 Cor. 5:6.)

Although the term “leaven” occurs in several scriptural passages and is now commonly current as symbolizing the contagion of evil, it is also employed as an expressive figure indicating the quiet, pervasive and effective influences of living truth. Christ warned His disciples against “the leaven of the Pharisees and of the Sadducees” and the “leaven of Herod;” but He likened the Kingdom of Heaven unto leaven, and instanced its living power by parable—that of the woman who put, or hid away, a little leaven in three measures of meal—and lo, the whole became leavened! What would otherwise have been a mass of heavy soggy dough was permeated through and through by the living cells of the yeast, which multiplied many thousand fold and so completely impregnated the otherwise dead meal that all became light and living, so that every particle was leavened, with the power of leavening other meal, and so on by endless process. Let it be remembered that the yeast cell is as truly a living organism as is the seed of a tree.

The Gospel of Jesus Christ has been restored to earth, after the night of centuries during which the world of mankind lay in spiritual slumber, seemingly dead, under the benighting influences of the spirit of apostasy, which dominated the minds and

souls of men. The renewal of the Gospel to earth in these latter times, in fulfilment of the predictions of the Lord Christ and His ancient prophets and apostles, was a planting of the leaven of life in the hearts of mankind. The story—the history—of the century demonstrates beyond rational challenge the vitality of that divinely prepared leaven, for, in some degree, it has already leavened the world.

WIDESPREAD INFLUENCE OF "MORMONISM"

Now, dropping the figure and turning to plain facts of record, we see that the religious system called "Mormonism" has spread its enlightening and uplifting influence far beyond the actual membership of the Church of Jesus Christ of Latter-day Saints, which Church has been established by divine command in natural and inevitable sequence to the restoration of the Holy Priesthood, without which there never has been, never can be, a Church of Christ upon the earth. Scriptorians, theologians, and thinking people generally—those who think with their hearts as well as their minds—have observed with feelings ranging from apprehensive fear to loving welcome the operation of a new spiritual force, before which the unscriptural dogmas conceived in the minds of men, and the corrupting fancies born afield during the black night of apostasy, have been largely shorn of their power to subjugate the souls of God's children.

The Gospel thus restored was something new to men, though in a relative sense only, for it is nothing more or less than the ancient Gospel come again. Its effect during the one hundred years just completed is a phenomenon of surpassing importance, the literal fulfilment of the divine proclamation, made by the mouth of Isaiah the prophet: "Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: *for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.*"

The world has seen the development of a New Theology by which many tenets, dicta, and doctrines, long held to be fundamental to Christian faith, have been modified, superseded or positively disavowed.

"MORMONISM" LEADS THEOLOGICAL DEVELOPMENT

In this new theology "Mormonism" has pioneered the way. It is a fact obvious to the discerning observer that "Mormonism" has led and is leading the world in theology. So sweeping a statement demands citation if not discussion of illustrative examples. Let us consider a few out of the many instances within reach of the studious reader.

An element of supreme importance in religious belief and practice is an understanding of the nature and attributes of God, so far as these have been revealed. Through ages of mental and

spiritual lethargy men tried to believe the really incomprehensible dogma of a bodiless, passionless, shapeless existence which they called God; and in the formulated creeds of some sects and churches the mystic paradox is retained, in words at least. Gradually, however, the minds of men have turned with relief from this unintelligible conception of God to a realization of His personality as the Being Supreme, in whose likeness and image man has been begotten and born. Through whom was the life-giving light of truth respecting the personality of Deity given to the world? Through Joseph Smith, the prophet of these last days, who in the year 1820 was blessed with the unprecedented theophany of personal manifestation of the Eternal Father and His Son Jesus Christ. The Prophet affirmed and steadfastly maintained, in the face of ridicule and persecution, which culminated in his martyrdom, that the Father and Son are in form and appearance like unto perfect men.

“ORIGINAL SIN”

Another instance: The unscriptural and repellant dogma of inherent degeneracy and the contaminating effect of “original sin,” by which every child is born vile in the sight and judgment of God, long cast its dark shadow over the minds of men. From this conception sprang the practice of infant baptism and the perverted doctrine of assured damnation for all babes who die unbaptized. Do people at large accept or believe that abhorrent invention of clouded minds to-day? Even the colossal Catholic Church has modified its teachings and now permits its members to believe that children who die without baptism pass to a state of relative happiness and content, though forever denied the supreme bliss of “the beatific vision of God.”

It is conceded, of course, that no doctrine of men can determine the fate of souls, infant or adult, in the hereafter; nevertheless, theological teachings have direct effect upon the thoughts and lives of mankind. It is cheering to know that practically all Christendom to-day repudiates the frightful heresy of the eternal condemnation of babes who die without baptism.

REDEMPTION OF INFANTS

Hear now the word of “Mormonism” on the matter, and note the time of its enunciation. In 1830 the Book of Mormon was given to the world. Therein we read in an epistle of the ancient prophet Mormon to his son Moroni: “Little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them. . . . I know that it is solemn mockery before God, that ye should baptize little children. Behold I say unto you that this thing shall ye teach—repentance and baptism unto those who are accountable and capable of committing sin; yea, teach

parents that they must repent and be baptized, and humble themselves as their little children. . . . And their little children need no repentance, neither baptism. . . . Little children are alive in Christ, even from the foundation of the world."

CONDITION IN THE HEREAFTER

Further: The one-time general conception of heaven and hell is regarded to-day as antiquated, unreasonable, unscriptural and untrue. I speak of the heaven and the hell once thought of as the only places or conditions prepared for the souls of men, to one or the other of which states every being who has or shall have tabernacled in the flesh is to be consigned, perhaps on a very narrow margin of merit or desert. True, the support of scriptural warrant was lacking for the churchly dogma; but centuries were required for the world to discover the fact. Belief in graded conditions in the hereafter is widespread to-day, and in this rational substitution of ennobling truth for degrading error, "Mormonism" is again the world's teacher. Joseph Smith, the prophet of this the Dispensation of the Fulness of Times, avowed that in February, 1832, he received a divine revelation, in which the conditions of the hereafter were shown to be the direct result of individual life in mortality, and by which the existence of distinct kingdoms of glory, each with its own numerous gradations, was made plain. Omitting quotations I cite Doctrine and Covenants, Section 76, as ample demonstration.

JUDGMENT DEPENDS UPON INDIVIDUAL MERIT

The Church affirms the possibility of eternal advancement within the several kingdoms provided in the hereafter and teaches that repentance is possible even beyond the grave. It utters solemn warning, however, against procrastination and wilful neglect here, holding that this life is strictly a probationary period given unto men for repentance and valiant service, and that to neglect is to lose the ability to repent. Neglect of opportunity here shall surely be a handicap to eternal progress; but the sinner may advance in eternity if he will but repent and try.

By way of other illustration: In the old theology, liberally tintured by misunderstanding and consequent fallacy in the interpretation of scripture, it was taught that the sanctifying grace of God was all that was requisite for salvation, and that moreover, the fate of souls in the hereafter depended upon the arbitrary judgment of the Omnipotent. Modern revelation, which is in strict accord with ancient scripture rightfully interpreted, rejects caprice and arbitrariness as elements of the Divine, and holds to the universal operation of law both in the dealings of God with mankind in mortality and in the judgment yet to come. This law comprises, in all their glorious fulness, both

Justice and Mercy. A sufficient attestation appears in the revelation given to Joseph Smith in 1832: "*I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise.*" Following this proclamation of eternal truth, Christendom has gradually come to repudiate the conception of uncertainty in the issue when every man shall stand to answer for himself before the bar of the Just Judge.

Let these items and instances suffice. They fully warrant the affirmation that during the first century of its existence the Church of Jesus Christ of Latter-day Saints has attained a position of eminent leadership in theological conception and in that of true religion. Consult the latest and most prominent Bible Dictionaries, Commentaries, etc., comparing these with publications of the class now a century old, and note the incorporation of many of the fundamental truths of "Mormonism."

Reverting to the simile with which we began, we may contemplate with assurance and thanksgiving the effectiveness of the leaven of the Gospel of Jesus Christ, which is working in the hearts of men of all nations, kindreds and tongues, producing in rich supply the indispensable Bread of Life which sustains and satisfies the hungry but healthy soul.—*Improvement Era*, May, 1930, pages 478-9.

CAN THE TRUTH IN RELIGION BE DEMONSTRATED?

PROFESSOR A. C. LAMBERT

OF THE BRIGHAM YOUNG UNIVERSITY

RELIGION is the expression of the life of God in the souls of men. It is the way of spiritual self-fulfilment. But can the affirmations of religion have a demonstration?

To demonstrate the fact that religious experiences occur, one needs but to record the easily observed behaviour of numerous human beings. The values that are found in religious faiths and practices are found in many records made by those who have religious faith. The obvious existence of organized religious bodies needs no demonstration. The value of these institutions is demonstrated partly by the witness of worth that is felt by those who work to keep alive these forms, and partly by the changes which they effect in ways of personal living. Mere presence of an institution does not completely demonstrate its value. Witchcraft lived a long, long life.

Demonstration of the worth of religious faith in the life of an individual is made partly by the satisfactions which he gains and partly by the useful things he does as a result of his belief. But is the expression of a cherished faith sufficient demonstration of the object on which faith is fixed? The faith may be delusion.

The human mind most commonly requires that the objects of faith be demonstrated by empirical methods devised to deal with objects. These methods must be used wherever data will permit. Some say that if no data appear which can be handled by objective methods, no data exist; for if anything exists at all, it exists in some measureable quantities. But absence of complete demonstration of objects of faith in certain cases need not invalidate the faith itself where complete demonstration of the non-existence of the objects is lacking. One has as much warrant to an affirmative faith based upon incomplete knowledge as has another to a negative faith based upon data equally incomplete. And affirmative faith may at least lead to discovery.

Demonstration of the truthfulness of religious doctrines comes through the value felt in their possession by individuals, through recognition of their power to reconstruct human lives for "good" and "better," and through recognition of their consistency with other accepted truths empirically established. Here any one method gains strength when supported by both the others. For many people, the ultimate demonstration of the truthfulness of religious doctrines lies in the voice of authority and revelation.

When the question of the truth of religion is raised, the meaning of truth itself is involved. A confusion arises through the common failure to discriminate between (1) the object, the thing, the condition, or the process which is examined to determine its "real" nature, and (2) that which is determined of it. One is the object of truth, and the other is the truth. In this sense, truth is the mental interpretation of the object and stated as the uniformity which the object possesses either in appearance or behaviour. The truth is that which is derived. That ultimate nature of the object which is sometimes called the "truth of the thing" is an assumption. Part of this manner of thinking about the "real" nature of things which we humans do not know, we owe to the great Plato. What seems to happen is that we, in our ignorance and uncertainty, assume objects to have some ultimate uniform manner of being, and then we proceed to find out what that uniformity of appearance or behaviour is. What we finally decide about it is the truth and the only truth which we possess or have any particular warrant in attempting to use.

We state in terms of probability that our observations have a one-to-one correspondence with the "real" uniformity which we have assumed to exist, and which we think we might know if the number of our observations were increased or our sense mechanisms were less crude. We say that we have the truth if successive observations under similar conditions made by competent observers agree. This is the correspondence theory of truth.

Some persons hold that the name of truth can be applied to a given series of interpretations when they are consistent among themselves. This is the substance of the coherence theory of

truth. Its limitation is that by its use alone an entire system or series of notions may have coherence and consistency in a given mind, and still be false to conditions in other minds and in objects which exist independently of that mind. An entire system of lies may be coherent and "truthful" if no attempt is made to determine the correspondence between the statements and the prevailing conditions which the system of statements presumes to describe.

Another theory holds that a notion, in order to be "true," need not necessarily be derived from observations of things external to the mind of the thinker, but need only be sensed or felt to be real in the mind. Reason will not be untrue to itself, it is held. Truths may therefore be derived from within by the innate power of mind to know and to derive truth. Such truths are known intuitively. Similar truths may be evolved by the majestic power of mind from inklings or suggestions or inspirations. Such truths are held to have great validity because, perhaps, of their marked intimacy. This theory, too, has limitations whenever these intuitions are urged as valid truth independent of further supplementing by reference to objective things and to interpretations made by other minds.

One other theory of truth, which is a manner of applying some elements of all the other three, holds that if conditions work out to produce satisfactory ends, they are therefore true. That is true which works and is confirmed as satisfactory by experience. This theory finds its great usefulness in the field of values.

Three distinct elements emerge from these various theories: (1) the probabilities are high that objects, conditions and uniformities exist independently of minds, and that mind must constantly refer itself to the externals if it would possess dependable knowledge; (2) it seems to be a fact that somehow the mind rebels at obvious inconsistencies, and will not rest at ease with them; (3) ultimately, knowledge is a possessed thing which is different from the object of knowledge, and is based in the primary instance in mind, whatever mind may be.

Truths are experienced things. It does little good to think of truth in any other way; for if we say that truth is that which maintains in reality beyond our imperfect formulations, then we never do know truth, and the thing most real remains forever an assumption. We make our ignorance more fundamental and more important than our knowledge. We tend to mock ourselves, for how these assumed things which we do not know can be truths for use and service, it is difficult to see. It seems more "sensible" to agree that the truth is what we know and can see, and that which we do not see is—well, we do not know. It does no harm to assume the unknown field for searching, but let us recognize that only what we have found can be our truth.

(Continued on page 521)

THURSDAY, JULY 17, 1930

EDITORIAL

A STANDARD OF IDENTIFICATION

EARLY in the sixteenth century, a Spanish conqueror named Cortez, with a very small army, subdued and conquered in the name of Spain a great Indian nation located in what is now known as Mexico. In the following twenty years, professors of the type of Christianity prevalent at that time "converted and baptized" five million Indians in their efforts to "save souls." At the rate of seven hundred a day, those people who for generations had been enveloped in heathen superstitions were supposed to have changed immediately into followers of Christ. This wholesale conversion was accomplished at the point of the sword and at the mouth of cannon—the application of force.

Force has been used many times to spread religions, and is always used to hinder the true Gospel. Both before and after Christ, the rejectors of truth always undertook their work by force. And many times the supposed followers of Christ employed this same method in attempting to bring about the brotherhood of mankind.

What a contrast to the methods of the Saviour and His Apostles! Their message was one of love and service. The Redeemer sent His disciples to teach the Gospel to all the world, and to baptize those who believed. It remained with the individual as to the acceptance or rejection; no one was to be compelled; he was to use his free agency.

Free agency is an eternal gift; it was exercised in the spirit world. The plan for earth-life as presented by the Father provided for its use in mortal existence, and we of our own choice accepted the proposition. Lucifer's plan was to deny its use; and when his program was rejected, he rebelled, drawing away many of the hosts of heaven who exercised their will in following him.

Adam and Eve were our first parents of their own choice; they were not forced to start earth existence. They were not compelled to partake of the fruit of knowledge of good and evil. They exercised their God-given gift, knowing the results that would accompany their actions.

Jehovah was not compelled to be the Redeemer. He used His free agency in dying for the sins of the world. When He was about to be crucified, He could have saved Himself from death, for He had power over death. That is what made His sacrifice

such a great one: Having the power to destroy His assailants and to evade death, His suffering was as great as was His power.

The Church of Jesus Christ has embodied in it this great eternal principle. The acceptance or rejection of officers and doctrine, freedom of personal belief and action—as long as interference with others is avoided, are fundamental tenets of the true Gospel. The contrast between force and freedom is exemplified by the results following each. Compulsion is always attended by retrogression; progression cannot flourish in bondage. It is the use of the will and exercise of individual effort that form the basis of advancement and development and that enhance character. Free agency acts as fertile soil for intellectual and spiritual growth.

One of the great distinguishing marks of the work of the Lord is the use of free agency. It has always been part of the eternal plan of progression, and always will be. Its opposite marks the work of the adversary, and brings ignorance and darkness.

WILLIAM D. CALLISTER.

CAN THE TRUTH IN RELIGION BE DEMONSTRATED?

(Concluded from page 519)

Knowledge and truth come to be acceptable and dependable by reason of the continuing uniformity in the way human beings think and feel about experiences. We cannot delude ourselves in thinking that we think beyond thought, or without it. Truth as a human possession is a thought product. And if, to the empirically minded, this statement savours of intuitionism, let one make the most of it. For it needs to be recalled that the very structure of thought which lies beneath observation and which makes fact-finding possible is intuitive in the sense that the nature of its functioning is largely antecedent to any given observation. The hardest of all hard facts is the very nature of thought itself, without which no empirical fact would be possible, and without which no mind could check upon the results obtained by other minds. And this suggests the possibility that in some mind a truth may be in genesis and difficult as yet to demonstrate to other minds.

Truth is essentially individual truth in that when it is possessed, it is possessed by individuals. "Universal truth" is universal only as it is generally affirmed by individuals. Now there may be instances in which valid truth is possessed by very few or even by but one. The possibility must be granted. We become unthinking to conclude that all truth has been evolved, or that because we do not possess a truth it does not exist. It might be equally foolish to conclude that empirical methods can deal with all realities, or that they will operate without the aid of mind.

There may be truths which need never be so universally possessed. The feeling of Divine Commission possessed by Jesus, which exhibited its truthfulness in making Him perform His mighty work, need never be possessed by you or me. St. Francis may have had a most true experience in complete renunciation of self to service, and you or I could never catch the gleam.

Some great religious truths will lend themselves to sharing as does the change in feeling which follows kindly service rendered unto others. This kind of truth approaches empirical demonstration. The truths of atomic motion exist for very few and are taken by the rest of us on faith. We believe that with proper training and with the same conditions we, too, could make the demonstrations. The field of religion is not the only field for faith. Faith plays a mighty role in human life. Its demonstration lies in the results which for men are satisfying and open up the way for the birth of truth.

Much of religion, like much of general knowledge, is basically intuitive. For so is thought itself, that thing which makes the man and makes his truths. The ultimate demonstration of a scientific truth is an exercise in thought. Its base is objects or conditions; but not the less it is a thought which comprehends the objects and sets the statements of invariable association which come to be the scientific laws. Whether dualism in its older sense is true or not, there is a duality in the process of finding truth as it now operates.

Demonstrating the existence of particular objects of religious faith hinges in many cases on the use of empirical methods. Demonstrating the values of faith and those associates called hope and kindness and charity require different measures. But after all, the key to demonstrating any great religion is to experience it. This means more than to possess a knowledge of its doctrines and theology, its organization and machinery, its rituals and ceremonials, its sacred shrines and temples—for these, though inherently significant, are but the body of religion, not its life-blood; its externals, not its reality. And if this way of living brings about those changes in the lives of men that make them forward-moving, that make them happy, that changes states of affairs for the better, that lead men out of selfishness and vengeful thinking, that lead men out of misery and hopelessness—then that type of thought and living is spiritually true and needs no demonstration. But these results can also be subjected to the test of modern measurement. One of the virtues of religion is that it sets up symbols to enlist the loyalties and energies of men and thus provokes the urge which makes men create more good and make more of creation good. Truth and good must travel parallel.

Along with any institutional aspects of religion, such as rituals, ceremonials, and observances, much of religion will remain

sacredly intimate and individual. Much religious truth, like other truth, is ultimately a possession of the individual, and some of these possessions may never need to be identical. At least, such things suggest that men should think more deeply on their own true selves and learn that truth has many sides, that values have no meaning unless felt by individual souls, that striving after God brings added life and hope, and in the end makes better men. Religious faith finds thorough demonstration in the changes that it makes in human feelings and the ways of human living.

—*The Scratch*, December, 1929, pages 9-11.

RELIEF SOCIETY

SLOGAN: "We Stand for a Greater Appreciation of Our Centennial Year by Looking for Others' Virtues."

The greatest thing in all the world is love. There are many other fine attributes and qualities in both the animal and vegetable kingdoms, but in the last analysis—when the reason for all earth life has been taken into consideration—we must still come back to this thought: The greatest thing in the world is love.

This type of love does not need wealth, luxury, or romantic surroundings in which to flourish, but may be developed anywhere. The love choicest above everything else is that affection for mankind, and for all of God's creation, which will lead to the recognition and adoption of all praiseworthy characteristics found in the associations throughout life.

One could not loathe a group of children and see beauty in their movements. It would be impossible to mistreat one's associates and expect to find a personal attribute worth assimilating. But to love those with whom we mingle is to improve our own selves, and adds to the happiness of everyone. It is the Relief Society work that brings about this condition of being able to see beauty in all life upon earth. If we really love God, and have the same feeling for everything else in life, we will soon make virtue-finding one of our main occupations, and the magnitude of this Centennial Year will grow upon us until it completely fills us with its meaning.

It was love that was behind the coming of Christ. The working foundation of every great achievement for the benefit of mankind from the beginning of time has been based on love. It is the stepping stone to the realization of celestial happiness; it is the impetus behind the gaining of salvation; it teaches us to appreciate the meaning of April 6th, 1830, and all that day has brought. There is no question about it: Love is the greatest thing in all the world!

TEACHER TOPIC FOR AUGUST: "Moral Courage."

Central Theme: To get the most out of life, we must maintain a high standard of moral courage, by having only in our minds thoughts of chastity.

A. The Lord has commanded it, and will punish the disobedient.

1. In the sermon on the mount He stated it. (Matt. 5:8.)
2. In harboring mental lust we do wrong. (Matt. 5:28.)
3. We do wrong by joining others in sin. (1 Tim. 5:22.)
4. Woman's chastity pleases God. (Book of Mormon, Jacob 2:28.)

B. Without moral courage—based upon chastity of thought—we are not physically or mentally fit.

1. The temptations of modern day life demand our best moral courage to overcome.
2. Millennial happiness depends upon the type of wisdom we display while here.
 - a. Our position there is greatly dependent upon the type of morality manifested on earth.
3. If we would enjoy life here and hereafter, we must develop and maintain a high degree of moral courage.

J. B. L.

SUNDAY SCHOOL

BOOK OF MORMON DEPARTMENT.

August 3. Lesson 28. Blind Forces Aid Zion. Text: Sunday School Lesson No. 28. Objective: To teach how nations, as well as individuals, often blindly, work out Divine purposes.

August 10. Lesson 29. America to be Independent. Text: Sunday School Lesson No. 29. Objective: To teach that the struggle for independence was foretold, and was therefore inevitable.

August 17. Lesson 30. Supremacy of North over South America. Text: Sunday School Lesson No. 30. Objective: To teach that America's future depends upon her attitude toward God.

August 24. Lesson 31. The Monroe Doctrine Foretold. Text: Sunday School Lesson No. 31. Objective: To teach that the heads of nations are unconsciously fulfilling prophecy as uttered by the servants of the Lord.

August 31. Lesson 32. Maximilian in Mexico. Text: Sunday School Lesson No. 32. Objective: To teach that no man can thwart the purposes of the Lord.

OLD TESTAMENT DEPARTMENT.

August 3. Lesson 26. Joshua. Text: Sunday School Lesson

No. 26; Numbers 27: 12-23; 28: 4-13; 32: 1-33; 33: 50-56; Deuteronomy 6; 18: 15-22. Objective: He who would command must first learn how to obey; he who would lead must first learn how to follow.

August 10. Lesson 27. Joshua (Continued). "The Land of Promise." Text: Sunday School Lesson No. 27; Joshua 1; 2; 3; 4; 5: 10-15; 6: 7; 8. Objective: When the Lord commands one of His servants to do something, He will make clear the way. All the Lord expects of His servants is that they do what He tells them. He does not expect nor does He command the impossible.

August 17. Lesson 28. Deborah, A Woman Ruler. Text: Sunday School Lesson No. 28; Judges 2: 16; 3: 9-10; chapters 4 and 5. Objective: To show that the force of personality necessary for leadership is not confined to one sex; that nations will follow ability and that the Lord will choose those who will bring a successful accomplishment of His purposes.

August 24. Lesson 29. Gideon, A Reformer. Text: Sunday School Lesson No. 29; Judges 6, 7 and 8. Objective: "Then the men of Israel said unto Gideon, Rule thou over us, both thou and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian. And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you." (Judges 8: 22-23.)

August 31. Lesson 30. Samson—The Weak Strong Man. Text: Sunday School Lesson No. 30; Judges 13, 14, 15 and 16. Objective: Samson's life shows us that even physical strength is dependent upon proper living. It is assumed that spiritual strength must of necessity last only so long as its possessor remains true to the highest spiritual ideals. (Perhaps spiritual and physical life are not so vastly different after all.)

PRIMARY DEPARTMENT.

August 3. Lesson 74. Yonthis Who Would Not Bow to an Idol. Text: Sunday School Lesson No. 74; Daniel 3. Objective: Courage to do right wins the favour of God and man.

August 10. A Picture Lesson. (Refer to *The Instructor* for June, 1930, pages 384-5.)

August 17. Lesson 75. Belshazzar's Feast. Text: Sunday School Lesson No. 75; Daniel 5. Objective: Evil brings unhappiness.

August 24. Lesson 76. Daniel Dared to Serve God. Text: Sunday School Lesson No. 76; Daniel 6. Objective: Courage to do right wins the favour of God and man.

August 31. Lesson 77. A Brave Young Queen. Text: Sunday School Lesson No. 77; the Book of Esther. Objective: Great blessings come through fasting and prayer.

—*The Instructor*, June, 1930.

PRIESTHOOD AND AUXILIARY ORGANIZATIONS

THE summer-work plan instituted this year is proving a wonderful method of keeping everyone interested and active. It is again stressed and urged that all be kept busy, and that the outlined programs be followed.

For additional information regarding the activities for August, refer to the August Summer Bulletin. The slogan, the preliminary programs, and the lessons will vary according to the night held, and the organization in charge. Preliminary program should be arranged and prepared before meeting night.

First Night. There will be no slogan or lesson this night. The August Bank Holiday district open-air sports and contests will be held one day during this week, preferably on Monday. (See Summer Bulletin for August.)

Second Night. Under the direction of the M. I. A. presidency. *Preliminary Program*—to be furnished by M. I. A. members. Slogan talk: The value of obedience in obtaining material prosperity while on earth. Have a five-minute treatise on "What I Would Do if I Were Minister of Unemployment." Follow this by an instrumental solo or a short reading. *Lesson*—Seeking After Our Dead. The objective will appear in the Summer Bulletin.

Third Night. Under the charge of the Relief Society. *Preliminary Program*—To be furnished by the Relief Society. Slogan talk: "Others' Virtues." Show that virtues of great value are oftentimes hidden in the mistreatment received from others. The other numbers of the program are to be chosen by the local Society. Following are suggestions: Vocal or instrumental solo, duet, or trio; reading of a short dialogue; the retelling of a historical event or story. *Lesson*—The Priesthood, Relief Society and Bee-Hive will study the lessons as already outlined. The M. I. A. will continue "How We Got Our Bible." Objectives are to be made out by the respective organizations. (Refer to the August Summer Bulletin.)

Fourth Night. Under the direction of the Bee Keeper or the Priesthood. *Preliminary Program*—Have a five-minute talk by either a Bee-Hive girl or a member of the Priesthood on some phase of Bee-Hive or Priesthood work. Follow this by a mixed quartette, made up of Bee-Hive and Priesthood members, using one of the uncommon Church hymns. Then have a three-minute talk by a Priesthood member on "Why I Consider it Worth While to Hold the Priesthood." *Lesson*—Genealogical Research. (See August Summer Bulletin.)

NOTE: It should not be forgotten that it is the duty of the branch presidency to notify each organization of its responsibilities with regard to these Priesthood-auxiliary meetings. Each organization is to be notified beforehand as to the night it will be in charge. It is the duty of every organization to find out

its responsibilities. All information will appear in the *Millennial Star* and in the Summer Bulletins. *There is no excuse for non-preparation.*

W. D. A.

QUESTIONS FROM THE FIELD

Do Cherubim and Seraphim have wings?

Little is known about the beings known under the above names beyond the fact that they are creatures in the service of the Lord. Genesis states that the Lord, after driving Adam and Eve out of the Garden of Eden, "placed at the east of the garden of Eden Cherubims, and a flaming sword."

Israel, while in the wilderness, was directed to make a "mercy seat" above the ark, between "two cherubims of gold" which were to "stretch forth their wings on high, covering the mercy seat with their wings." There are frequent references in the Old Testament to these winged cherubims.

Seraphims are mentioned by Isaiah. "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly."

These references would at first imply that cherubim and seraphim really did have wings. Yet it is improbable that the beings who dwell in the presence of the Lord and serve as His messengers, are not, as man, made in the image of God.

An indirect answer to the above question was given by the Prophet Joseph Smith. In explaining a part of the Revelation of John, he says that the four beasts spoken of in chapter four of Revelation "are figurative expressions." Later on, he further explains that the eyes and wings of the beasts are also symbolical. "Their eyes are a representation of light and knowledge, that is, they are full of knowledge; and their wings are a representation of power, to move, to act, etc." (Doctrine and Covenants, Section 77.)

Undoubtedly, the golden cherubim of the mercy seat, and the seraphim seen in vision by Isaiah were, similarly, figurative of certain heavenly beings. Their wings were symbolical of their power to move and act as in the case of the four beasts of the book of Revelation. Such symbolical representations in scripture and painting of human or divine qualities have always been commonly used for the easier comprehension of the mind. This now can be adopted, safely, until further light is received. The messengers of heaven are like unto their Master.

GREET the day with a prayer, and it will leave you with a blessing.

FROM THE MISSION FIELD

Doings in the Districts: *Hull*—On Friday, June 13th, the members of the Grimsby Branch enjoyed a delightful Sunday School social. Proceeds will be used for the children's treat to be held in August.

Liverpool—On June 20th, a Relief Society was organized in the Preston Branch. The fourteen members manifested much enthusiasm and interest in the newly effected organization.

The Sunday School children of the Blackburn Branch participated in an outing at Wilpshire on Saturday, June 21st. Prizes were awarded for the winners of games and races.

Scottish—A large gathering of members of the Glasgow Branch Sunday School and their friends enjoyed an outing at Milngavie on Saturday, June 28th. Games were played and other forms of amusement furnished. A delightful luncheon was served.

Ulster—The members of the Belfast Branch and their friends enjoyed a pleasant outing at Helen's Bay on Saturday, June 21st, under the auspices of the M. I. A. officers.

At a baptismal service held on May 17th at Helen's Bay, three persons were baptized by Elders Edward E. Drury and Arthur S. Gailey. They were confirmed members of the Church the following day by President Ferrell N. Beckstead, and Elders Edward E. Drury and Gordon L. Allen.

Welsh—Two persons were baptized by Elder Albert W. Horman at a baptismal service held on the beach at Angle, near Pembroke Dock, on June 27th. They were confirmed by President J. Clyde Sumsion and Elder Clyde B. Crow.

DEATHS

MILLER—Sister Ruby Tweedie Miller, of Coxtown Carrigan, County Donegal, Ulster District, passed away on May 26th, at the age of thirty-four years. Interment was in Taughboyne Churchyard.

DAVIS—Sister Emily Mary Davis, seventy-eight years of age, of the Cheltenham Branch, Bristol District, passed away on May 27th. She has been a devout member of the Church for the past thirty years. Interment was in the Prestbury Cemetery, Cheltenham.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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